

# THE ALABAMA BAPTIST.

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## Proceedings of the Alabama Baptist State Convention.

### THIRD DAY.

#### MONDAY MORNING.

Rev. T. H. Stout conducted the devotional exercises. The report on Woman's Work was read. It was discussed by Revs. D. I. Purser, S. Henderson, G. A. Nunnally, E. F. Baber and Z. D. Roby. The report was re-committed, with the addition of five members to the committee. Committee: J. O. Hixson, Z. D. Roby, J. F. Edens, K. Frazer, and A. P. Bush.

The following resolutions on Bible Work were adopted:

Whereas, There is destitution of the Bible in parts of Alabama, that ought to be supplied by Baptists, and

Whereas, That destitution is being supplied in part by our colporteurs, missionaries and pastors through the generosity of the Bible Department of the American Baptist Publication Society, its donations to the Alabama Baptists already amounting to 5,750 copies, valued at \$512.50, while our contributions to the Society are only \$48.90; therefore

Resolved, 1. That this Convention hereby expresses its gratitude to the Society and asks our churches to aid in this good work by sending to that body from time to time, through the Secretary of our State Board, contributions for Bible work.

Resolved, 2. That we hereby instruct our State Mission Board to do its utmost to awaken interest and secure contributions to the work of Bible Distribution as represented by the Bible Department of the American Baptist Publication Society.

Dr. C. C. Bittling, Bible Secretary of the Society, addressed the Convention.

Rev. John L. West, editor and proprietor of the ALABAMA BAPTIST, by consent of the Convention, stated that he had received information that certain brethren had determined to start a new Baptist paper in Birmingham. He thought it better on all accounts that there should be only one Baptist paper in Alabama. He is only a servant of the Convention. He did not seek to become proprietor of the paper.

practically in a bankrupt condition, at the earnest solicitation of the Convention at Talladega. He has devoted to it seven years of hard work and seven thousand dollars. It has yielded him no pecuniary profit. In continuing a work so profitless peculiarly he has only sought to serve the Denomination and the cause of Christ as best he could. He is willing to continue the publication of the paper. He would, however, gladly relinquish it to any one who might be approved by the Convention, provided he could make satisfactory disposal of property which he had purchased for the paper to his successor.

Rev. D. I. Purser stated that he was one of the leading parties who had spoken of starting a new paper, and regretted that he had so mistaken himself that he had been misunderstood. Notwithstanding the positive assertions that have been made to the contrary, it is not his intention to start a new paper.

Dr. S. Henderson made a similar disclaimer on the part of himself and Dr. J. D. Renfro.

E. W. North read the report of the committee on Sabbath Schools.

The report of the committee on the report of the Board of Ministerial Education was read by Rev. Jos. Shackelford. The report recommended that the Board be moved from Selma to Birmingham, and that it be increased to seven members. The following brethren were named as members of the Board: E. H. Sturtevant, chairman; D. I. Purser, A. J. Waldrop, E. B. Teague, W. C. Cleveland, J. M. Frost and J. S. Dill. The Board was authorized to appoint a Corresponding Secretary and Treasurer outside of their own membership.

It was earnestly discussed by Brethren Shackelford, Dill, Frost, Stout, Roby, Cleveland and others. The report was adopted.

The report on Time and Place named Tuskegee as the place, and Friday before the third Sunday in July, 1885, as the time.

A resolution endorsing the Southern Baptist Convention, and recommending it to students who can pursue a course there, was offered by Dr. Shackelford and adopted.

The Convention adjourned with benediction by Rev. J. M. Fortune.

### AFTERNOON SESSION.

The session was resumed at 3:30 p. m. Devotional exercises were conducted by Rev. J. M. Fortune. Prayer was offered by Rev. J. C. Wright.

Resolutions were adopted ratifying the transfer of the interest of the ALABAMA BAPTIST on the part of W.

C. Cleveland to J. L. West, and commending the paper anew to the confidence of the Baptist brotherhood of the State.

Rev. J. L. West made some statements relative to his connection with the ALABAMA BAPTIST for the purpose of meeting certain current misapprehensions.

Dr. Henderson made certain statements concerning his relation to the ALABAMA BAPTIST extending through six successive years. He had said nothing for this period in order that he might preserve the peace of the brotherhood.

Rev. T. H. Stout read the report on Home Missions. The present condition of the Board is most gratifying. There are 144 missionaries employed in the different States. Increased contributions to the Board amount to only \$5,000. Of the fifty-four Associations in the State twenty-seven gave nothing. This is most humiliating, and should serve to stimulate our people to greater exertions. Special attention is called to the Church Building Department and New Orleans as a missionary field.

Rev. J. O. Hixson followed with an address, urging with emphasis the duty of sustaining the Board.

Hon. H. H. Brown spoke in behalf of the Church Building Department. This was regarded a necessity, and it is increasing. The Board has been in existence little more than a year, and its success has been most encouraging. As the work proceeds the necessity becomes more obvious. Several county towns in Alabama are without church houses. The duty of sustaining this cause is obviously taught in the gospel. To accomplish the work among our people system is needed.

Dr. Nunnally said that there is a wide-spread necessity for the Church Building Department. The Baptists of the South are the only denomination in the world that have not a Church Building Department. The Methodists and Presbyterians have such departments and we need one. They have such a system as to make the departments a success. In the new and growing towns of the West and South, the Methodists are the first on the spot. He was glad that somebody was doing it. We have been sleeping long enough.

Here followed an extended explanation of the operations of the department.

Dr. Tichenor followed with an explanation of the difficulties. Chief among these was moving at a venture. We do not know in advance what we are going to have to operate upon. Promises are of little worth as the past shows. The Board needs next year \$100,000.

After the conclusion of his speech the report was adopted.

Dr. Teague read the Memorial Report on the death of Drs. Winkler, Dagg and Sumner. The life of each was reviewed, and the services of each briefly indicated.

The committee on Woman's Work reported the re-committed matter, and it was adopted.

Convention adjourned with prayer by Bro. J. F. Edens.

NIGHT SESSION.

Convention re-assembled at 8:30. Prayer by Rev. B. H. Crumpton.

Prof. Yancey is anxious to have a thorough discussion of the question of education. Twenty years ago the subject of education was being discussed in this Convention, when a noble woman resolved that all her surplus revenue should be devoted to education, and since that time she has educated more than two daughters of Baptist ministers. More than that, she has extended her benevolent sway in many directions. He would introduce that lady to the Convention this evening. Her name is the ALABAMA CENTRAL FEMALE COLLEGE. He would be glad to have the members of this Convention meet that lady.

Dr. Henderson thought that a sentiment was obtaining ground all over the country that education and Christianity should be divorced. But institutions of learning since the days of Christ, have attained to any eminence, have incorporated the Bible as a standard. You cannot afford to divorce them. Moral and spiritual culture are inseparable from true education. Speaking directly to the subject of female education, he would have the Central and Judson, as twin sisters engaged in pleasant and commendable rivalry. At the Central we have a magnificent Baptist property, as fine as any in the South. He would not disparage the Judson. It, too, is a good school; but he would direct attention now specially to the Central, as we are here in her presence, and some of us have enjoyed her magnificent hospitality. There is no reason of conflict between the two institu-

tions. There is room for both in the State. He would urge that daughters be educated. Education was once an ornament, now it is a necessity.

Dr. Renfro was called out but said that feebleness of health forbade his speaking. But he regarded education as having a more constant claim upon this Convention than any other subject. We have all along availed ourselves of the facilities in hand for the education of our children. Especially is this with respect to the ministry. But Howard College has done much for the State in the preparation of men for public stations in secular life. He felt that the college would have to go beyond its past record if it would maintain its position among the Baptists of the State. A time is rapidly coming when the Howard will come into sharp conflict with other colleges, and which college will challenge the tuition of the sons of Baptist members. We must meet the demands of the period. With respect to the present condition of the Howard, he would say that it needs our sympathy, and he doubted not it would command it. The memory of his dear boy took him back to the Howard, to whose bell his noble boy, now dead, so often responded. And even in death the noble boy heard the ringing of the bell, and said, "Come, let us go boys."

The tones of that bell are music to his ears. As to the female colleges, he had manifested much preference for the Judson, and his cherished girls were educated there; but of the Central he would say that when he came here to attend the last commencement, he was greatly impressed with its excellence. In art and music it cannot be surpassed. But the Judson and Central are, in his estimation, as twin sisters.

Professor Frazer would explain, as he had before explained on the floor of the Convention, the purposes of the Judson. The chief purpose is to give the very best facilities to the daughters of Alabama, and to prevent their going elsewhere. The teachers of the Judson are first-class. He is not limited in his expenses. A few years ago the Judson was in debt to the extent of \$9,000.

to the cost of education there, he would say that in the literary course strictly and board it costs just \$190. If music and art are taken, of course it costs more. It can be made cheaper, but the merits of the institution will be cheapened also. He announced some changes in the curriculum of the Judson. Numbers of studies have been dropped out and the standard elevated. He wanted to see woman educated to become a true woman, and in order to give his course a practical turn, he has introduced telegraphy. He wanted to see woman independent. We are providing for industrial arts. Another change is that every pupil shall spend the first half hour every day in the study of God's Word. He was anxious to progress. The Judson must be endowed, and he was anxious to see the effort begin now.

Dr. Nunnally explained a reference which he made this afternoon, in his haste, to the Howard. He made an earnest appeal, not for the College and University, but for the old field school. Go to your homes and establish there your country schools. Heretofore the Caucasian boy has been without a rival; but he has one now in the black boy. Side by side he joins in the race, and this suggests the importance of our fathers waking up to education.

Prof. Dill wanted to thank Dr. Renfro for his explanation of ministerial training in Howard College. The college is not dead—not even dying.

Rev. B. H. Crumpton felt proud of both the Judson and the Central. He felt sure that they would compare favorably with any other institutions in the land. He regarded with pride the Howard too. Students from all these are bearing forth indications of their worth.

Bro. T. G. Bush was delighted to attend this Convention. He feels proud of being a Baptist. He had been enthused to-night in listening to the subject under discussion. There is a peculiar tie which binds him to the Howard. Its honored president had given him his first impressions of manhood. It had followed him into life. Educate your boys, is his advice to parents here present.

Col. Murfee wanted to make a statement or two. He has had a connection of thirteen years with the Howard, and the last year at that institution was the most satisfactory of his life. Its condition is better today than it had ever been since he first knew it. The young men advertise its merits. Its teachers who go from its walls are taking the lead in

this and other States. He appeals to the brethren here to help him. He was indifferent to the endowment so long as he has friends.

Dismissed by Dr. Teague and adjourned.

### FOURTH DAY.

The Convention met again at 9:30 a. m. Prayer by Dr. D. W. Ramsey.

Rev. J. S. Dill made a statement concerning the ALABAMA PROTESTANT, now being published at Union Springs.

On motion of Rev. J. S. Dill, the ALABAMA BAPTIST was requested to publish in full the report on Temperance, which was presented before the Convention.

On motion of Dr. Teague, so much of the report on Ministerial Education, as refers to forwarding money to the Treasurer of the State Mission Board, be reconsidered so as to send it direct to the Treasurer of the Ministerial Board.

This was discussed by Brethren Teague, Cleveland, Shackelford and Bailey, and adopted.

Dr. Henderson made a statement respecting the ministerial fund of the Seminary, as he had learned of its condition from Dr. Manly. The fund at present is about \$1,500 behind.

Dr. Murfee stated that arrangements had been made for the publication of Dr. Winkler's sermons.

On motion of Dr. Bailey, a committee on programme was appointed.

Dr. J. H. Foster read the report on the State Mission Board. This was variously discussed and adopted.

The report on Systematic Benevolence was called up and discussed by Rev. W. B. Rogers, who showed at length the growth of benevolence on the part of our people. It is concentrating in the thought of the privilege.

He regarded this subject as the foremost in the churches for the next decade. Spontaneous giving must give place to systematic benevolence. Among the advantages to be gained from systematic benevolence are named: 1. The increase of our treasury. 2. It would increase our ability to give. 3. The effect upon the giver. 4. It enables us to give as the Lord prospers. Dr. Henderson

discussed the subject of systematic benevolence in his church.

Dr. Roby has been preaching this idea in East Alabama for twelve years. People will object, but keep urging it and it will prevail.

Bro. McCandless wanted to exhibit some figures to show what the Baptists of the State can give.

Rev. D. I. Purser showed how it would prove a positive blessing by giving, after which the report was adopted.

On motion of Dr. Eager, the paper read by Bro. Rogers was requested for publication in the ALABAMA BAPTIST.

Rev. B. F. Riley offered the following resolution as a substitute for the resolution offered before:

Resolved, That we suggest to the State Mission Board the advisability of engaging the services of a general evangelist for the State, and the services of two if practicable.

After being discussed by Brethren Shackelford, Riley, McCandless, E. H. Crumpton and Glenn, Dr. Eager offered a substitute looking to greater discretion being given: the State Mission Board. Following this up he gave his reasons for offering the substitute.

Dr. Henderson made a few pertinent remarks.

On motion, the report on Sunday Schools was adopted, after discussion by Brethren Starke and Williams.

On motion of Dr. Eager, the essay which Dr. J. M. Frost was to have read on Catechetical Instruction, be published in the ALABAMA BAPTIST.

A committee, on motion of Dr. Roby, was appointed to take under advisement the practicability of endowing the Judson.

After prayer by Bro. O'Neal, the Convention adjourned.

### AFTERNOON SESSION.

Convention met at 3:30 p. m. Prayer was offered by Bro. Blizard.

On motion, Rev. J. F. Edens was requested to address the Convention on the subject of colportage which was being temporarily set aside in the forenoon.

He felt that he was addressing an audience who was not properly the one for which he had prepared himself to speak. He found that many of the brethren had gone. But he wanted to say a few things with respect to the circulation of the Bible—a Baptist book. Strict attention should be had to this. He thanked God for the different revisions of Scripture. The further the work has gone the greater the light has been upon Baptist doctrine. He would have a Bible placed in the hands of every one.

Rev. B. H. Crumpton offered a resolution urging that a Bible be placed in the hands of all who are destitute.

Rev. B. H. Crumpton offered a resolution expressive of the continued sympathy of the Convention for aged and infirm ministers.

Bro. Wm. O'Neal followed with a few appropriate remarks.

Rev. J. P. Shaffer felt that this matter should not be lightly set aside.

Prof. A. K. Yancey was made a life member of this Convention in view of the fact that he had contributed \$200 to its enterprises.

After singing

"Blessed be the tie that binds," the Convention adjourned this day.

### Anniston.

Some time since I read an article in the ALABAMA BAPTIST, written by an Anniston man, in which he stated that Anniston was on a boom, and that the Baptist church there was in quite a flourishing condition, etc., with a house of worship second to any few in the State. Since that I have read in the Index of Georgia that the church house in Anniston was second to only a few in Alabama; some time since I was at Anniston and found it truly on a boom, Baptists and all, as your correspondent stated; but I searched in vain for Baptist church house second to only a few in the State. It is not there; our correspondent is mistaken. Our house of worship is very ordinary. We ought to have a better one. Our people are anxious to have a better house, but are not able just yet to build, and are hesitating. The Baptist cause in Anniston is really flourishing, and the house is too small to meet the wants of the congregation. Bro. Smythe is in fine spirits, and is working, perhaps, with more vigor than ever before in his life. He is permanently located in Anniston and is much esteemed by his church, and is quite well received in the city. Anniston is a remarkable town. I have never seen anything like it. The Messrs. Tyler and Nobles are Christian gentlemen of a high type, and are pointing the Christian direction to all the enterprises of the city under their control, after a sort that is not done elsewhere in the State. I do not believe that there is an iron manufacturing town in America under as fine and effectual moral discipline as Anniston. Anniston is simply a remarkable town, and will be an important city in Alabama, and I hope that our cause there may prosper, and wonderfully. Our chief want at Anniston is a \$10,000 house of worship. We have the congregation, but need a better house. We have there a good pastor, but need a better house of worship. If any man, or number of men, can succeed in erecting a good Baptist church house in Anniston, at an early period, they will have done a service for the master and their brethren not soon to be forgotten.

JNO. P. SHAFER.

Rosnoke, Ala.

### District Meeting.

A district meeting of the Bigbee Association was held with Siloam church beginning on Friday, June 27th. Eld. C. C. Vaughn preached the introductory sermon. Bro. F. M. Ward, was elected moderator, and G. W. Green, clerk. The colportage work was discussed by Elds. C. C. Vaughn, W. F. Pond, A. E. Beavers and A. R. Scarborough, and Bro. L. Poole. The relation that the Sunday school sustains to the church was discussed by Breth. C. C. Vaughn, J. G. Harris and A. R. Scarborough. Miss Jennie Brown read an essay on Sacred music, and its uses in the church. Bro. B. F. Watson read an essay on The relation the Sunday-school sustains to the church, which was followed by discussion by Breth. A. R. Scarborough and J. G. Harris. The query box was opened and the queries read and discussed. First, What privileges do members holding letters have in the churches granting said letters? Discussed by Breth. W. F. Pond, A. R. Scarborough, C. C. Vaughn, J. G. Harris, L. Poole and G. W. Green. Second, Should a pastor resign if one deacon oppose him? Should he resign if a minority of the church oppose him? When should a pastor resign? At 9 o'clock Sunday morning, Miss Mary Sterlings read an essay on The work of the Sunday-school, and W. F. Pond and A. E. Beavers delivered addresses. At 11 o'clock Eld. A. R. Scarborough preached a very impressive sermon from the last verse of the last chapter of Revelations. We had quite an interesting meeting. Much good was accomplished, and the church was greatly revived.

G. W. GREEN.

### District Meeting.

The meeting of the second district of the Unity Association was held with the Baptist church at Mountain Creek, beginning on Saturday before the fifth Lord's day in June.

The introductory sermon was preached by Elder J. L. Long. The meeting was organized by electing Bro. W. C. Adams, Moderator, and Bro. T. F. Thomason, Clerk.

The following topics were discussed and answered:

1. "Is it or not the true policy and duty of Baptist churches to advocate and use their influence in favor of prohibiting the making and selling of intoxicating liquors, or the granting of license for those purposes?"

Answered in the affirmative.

2. "Is it or not consistent conduct for Christians to pray for God-fearing men for rulers, and then at elections vote for men for office who are notoriously immoral?"

The following answer was given: "When the righteous are in authority, the people rejoice; but when the wicked beareth rule the people mourn."—Prov. 29:2. "We therefore answer that the practice mentioned in the question is inconsistent. It is our duty to pray for God-fearing men for rulers; and it is also our duty to vote for the same class of persons."

3. "Does the eighteenth chapter of Matthew apply to all offences committed by church members, or only to those of a private character? And to private offences only, what is the rule as to public offences?"

Answered as follows: "The eighteenth chapter of Matthew applies to personal offenses only. And the rule for general offenses is found in the 5th chapter: Cor., and in 1 Tim. 5:20."

Elders J. Falkner, J. Allen, J. L. Thompson, and the invited brethren, O. W. Sherrer, J. H. Marbury and J. M. Falkner, took part in the discussions.

The speeches manifested a deep interest on the part of those who spoke, and the brethren seemed to speak the spirit of Paul by "speaking the truth in love."

It was regretted that only three churches out of seven were represented. Every church should try to be represented in these meetings; and in addition to that see that the pastor goes, because such meetings are beneficial.

The writer preached on Sunday at 11 a. m. On account of rain and sickness in the neighborhood, the congregation was small. At the conclusion of the service a collection was taken up for foreign and home missions and ministerial education at Howard College, amounting to \$15.00.

It was expected that Bro. W. T. Smith would take part in the discussions, but sickness in his family compelled him to remain at home.

While we were at the church on Saturday evening attending to the Master's interests, death visited the family of Bro. Gray, near the church, and took away one of his little children. The funeral services were conducted by the pastor, Bro. Falkner, on Sunday at 5 p. m. May the Lord comfort those parents by his Spirit, and enable them to bear the affliction which they are having to meet.

J. M. HARRIS.

Talladega County Sunday-School Association.

This body held its seventh annual session on the 5th and 6th inst., at Fayetteville, a level, lovely village, nestled among the mountains in the southern part of the county—"beautiful for situation, the joy" of our hearts.

"Never have we visited people more pleasant; never have we attended a session more beneficial," is the verdict of the delegates. As for "our crowd," we could not be otherwise than happy while enjoying the bounteous hospitality of Mr. J. M. Mims, the society of his cultured lady, and the thoughtful attention of his intelligent little daughter.

Previous to this visit some of us had very little faith in the Association, but my opinion has certainly changed. The good done by that body will be revealed only in eternity. The impression has been made that in the Association we only learn what other schools are doing, and exchange views in regard to teaching the Bible theoretically. We have all this, but we have something far more important. There we hear different means and plans for impressing upon the young mind the great plan of salvation, that their immortal souls may escape eternal torment. This is the great object in view. This is the work, the burden of the Association. It is not to polish the pupil. It is

not to raise him to a higher circle in society (for being raised to a higher circle in society never made a better heart), but it is to save the soul. Let every superintendent and teacher write upon the tablet of his heart the thought expressed by different good men at that meeting—that if we fail to lead the pupil to Christ we fail in all.

Now a word to the Baptists of Talladega county. This is a private talk. You need not tell others anything about it. The Baptists seem to be losing interest in the Association; some for one reason, and some for another. Some think we do not have a fair showing. Well, if other denominations want the "uppermost seat in the synagogue," let them have it. They do no more harm by wanting and getting it, than we do by wanting and missing it. But there must be some mistake here. We had a Baptist President and a Baptist Secretary, and a Baptist on every committee, I think. My beloved pastor was enabled by one executive committee. It stung, and I was never entirely cured till Saturday night, while E. T. Withersby was talking. It is all right now. Would that every Baptist in the county would join me in saying, Here is my heart, my head and my hands for the union Sunday-school work; at least till we get our own Coosa River Sunday-school Association organized. But it is my humble opinion that that machine will be too large to run well. Would not district Sunday-school associations be better? A. E. P.

A Pious Meeting.

Bro. West commenced a meeting at Beulah church on Wednesday night before the 2nd Sabbath in last month. I did not think of protracting the meeting at the time, but there was such a manifest interest that I decided to continue for a few days, as I did, mostly at night. I have witnessed some great meetings, but never before in my life did I see such a demonstration of the power of God's Spirit. On Sunday night the congregation was estimated at five hundred, and at least one hundred were up for prayer. It continued so throughout the meeting. Certainly the Lord visited his people at Beulah church. I baptized five on Sunday morning, and on the following Thursday afternoon, I baptized twenty-eight, which consumed 16 minutes.

At the close of the meeting the accessions to the church amounted to forty-three; three by baptism and seven by letter. There were sixteen gentlemen and seventeen ladies, all of whom I think are valuable accessions to the church. The people of Beulah church are kind, generous and noble, and the Lord is certainly blessing them, by pouring out his Spirit upon them. "The Lord has done great things for us, whereof we are glad." A. L. BLIZARD.

Columbia, July 1st.

New Church at Jackson.

Bro. West: On the fifth Sunday in June, with the assistance of Bro. J. W. Dickinson, I constituted a Baptist church at Jackson, Clarke county. I have been preaching there since last October in the employment of the State Mission Board. Before I commenced there I met with little or no encouragement; but when I went there I found a few earnest Baptists that wanted Baptist preaching and a Baptist church. We organized with nine members, and hope to receive others soon. The church is composed of good material, and I think it will succeed. Jackson is a small town, situated on the Bigbee river. The citizens are intelligent, refined and hospitable. There are now three church organizations in the town—Methodist, Presbyterian and Baptist. The town has one of the finest mineral wells in the State, which has been very beneficial to many diseases. Our county has been visited with fine showers of rain, and the corn crop was never better than now. Cotton, though late and generally small, is growing very fast.

The hogs seem to be very generally diseased in this county, and many of them have died.

J. H. CREIGHTON.

Grove Hill, July.

The Cloud.—It was out of the clouds that the deluge came, yet it was upon it that the bow set! The cloud is a thing of darkness, yet God chooses it for the place where he bends the arch of light! Such is the way of our God! He knows that we need the cloud, and that a bright sky, without speck or shadow, would not suit us in our passage to the kingdom. Therefore he draws the cloud above us, not once in a lifetime, but many times. But lest the gloom should appal us, he brands the clouds with sunshine, nay, makes it the object which gleams to our eye with the very fairest hues of heaven.—E. Bonar.

### District Meeting at Salem.

On Friday before the fifth Sunday in June a District Meeting convened with Salem church, Lee county. The weather being unfavorable, only three churches were represented.

The meeting was organized by electing Bro. U. M. Adams chairman, and Bro. E. W. Solomon, clerk. The chairman invited visiting brethren and sisters to seats with us.

Dr. J. M. Love moved to reorganize the old district meetings, so far as the present representation could go, and requested all the churches in the district to unite with us on the fifth Sunday in August at County Line church by delegates, and aid us in the organization. The motion prevailed. The following committee was appointed by the chair to get up a programme for business, namely, Elder D. S. Duffy, Eldridge Adams, Dock Adams and Dr. J. M. Love. The committee reported on programme:

1. The Mission Interest.—Foreign, Home and State, with essay from Dr. D. W. Floyd.

2. The best mode of raising the pastor's salary and the incidental expenses of the church.

Preaching by Bro. Benton at 7:30 o'clock to-night; also at 11 o'clock Sabbath.

Dr. Floyd read his essay, when the first subject was discussed by brethren Benton, Duffy, Love and Eldridge Adams. Other subjects were discussed, and the day was spent in a joyful manner to the few that were present. On Sabbath the day was spent with delight to a very good congregation. Preaching at night by Bro. Duffy. Subject, On Mission efforts.

The chair appointed the following committee to get up subjects for the next meeting: Brethren Elder G. D. Benton, Dr. J. M. Love and Eldridge Adams.

Adjourned to meet by delegates at County Line church, on Friday before the fifth Sabbath in August next.

U. M. ADAMS, Chm'n.  
E. W. SOLOMON, Clerk.  
Salem, June 30th.

From Humboldt, Tenn.

Dear Baptist: If you will allow me space, perhaps your readers will be interested in reading a letter from this State.

We have a nice church and good congregations at this place. Dr. Inman, our minister, favors us with two discourses on each Sabbath. Our Sabbath-school is flourishing.

The Baptist Convention convened at Murfreesboro on the 2nd of this month.

We came from Alabama to Humboldt one year ago in June. After having taught and labored with these people for the past nine months, we are thankful to say that our lot has been cast among kind friends. Our school at the L. O. O. F. College enrolled between four and five hundred pupils this past term, with a faculty of seven teachers of various denominations.

Farmers are finishing their crops, and are busily engaged shipping fruit. Mr. Bill Dungan, who lives five miles from Humboldt, cleared three hundred dollars from 2 1/2 acres in strawberries.

MARY P. MCGEE.

Humboldt, Tenn.

### OBITUARY.



## ONCE FOR ALL.

From time to time since our connection with the ALABAMA BAPTIST we have heard of the statement's being made, that the Baptist State Convention of Alabama not only gave us a fine property in the subscription list and good will of this paper, but made us a free gift with the paper of several hundred dollars cash, the amount being variously estimated at from five hundred to one thousand five hundred dollars. Heretofore we have suffered the statement to pass unchallenged in any public manner. But it is not true, and we desire now, once for all, to correct it. In 1877, the Board of Directors of the Convention transferred the paper to us with five hundred and thirty dollars cash and property valued at two hundred dollars. The transfer was not satisfactory to the Convention, which assembled in July of that year at Gadsden, and we therefore relinquished the paper to that body while it was in session, after having issued only two numbers of it. The Convention ordered that it should be published, as formerly, under the supervision of the Board of Directors. We were given a place on the working force of the paper. We declined, however, on our return to Marion, to become responsible for its business management. We did what we were told to do and worked as we were directed. Early in October, under the management that had had the enterprise in charge from its inception, the funds of the paper were exhausted. With no obligation upon us to do so, we promptly advanced the money to pay its bills. On the first day of December all the books and property belonging to it were destroyed by fire. Not a vestige of it was left. Monday morning after its destruction on Saturday, we took charge of its ashes—without money, without a subscription list, without a type or a lead or a column rule—we took charge of it, determined if possible to save it to the denomination. We immediately purchased for it a new outfit of type and everything necessary for its publication. Within a month we issued it in new dress from Selma. We assumed and bore all the loss incident to the fire, amounting perhaps to twelve or fifteen hundred dollars.

Early in the year 1878 we publicly announced our purpose to close our connection with the paper at the meeting of the Convention at Talladega in July; and, although we had not only done a hard year's work for the denomination without compensation, but had lost money in its service, we yet proposed, in order that there might be no possible cause of complaint against us, to refund to the Convention at Talladega the seven hundred and thirty dollars the Convention at Gadsden had not given us. At Talladega a committee consisting of Rev. Joshua H. Foster, D. D., Rev. J. B. Hawthorne, D. D., Rev. J. H. Hendon, Judge Porter King, Hon. Geo. R. Farnham, A. P. Bush, Esq., and Gen. Levi W. Lawler, after a laborious session of two days, late in the afternoon of the second day, as the only report upon which they could agree, asked us to take charge of the paper as a private enterprise, with the lamented Rev. E. T. Winkler, D. D., as editor, so long as he should be willing to serve in that capacity. We knew that a wiser or more conscientious committee could not have been selected; we knew that they had done their duty faithfully; and when they proposed to turn the paper over to us, we accepted it as a call from the denomination to this service, knowing thoroughly its condition and its difficulties. With it the Convention, we suppose, made us a free gift of seven hundred and thirty dollars which it took from us with the paper at Gadsden, which it lost and more than lost by the fire in December, which it did not have to give at Talladega, but which we had proposed, for reasons already stated, to give to the Convention when we surrendered the paper, without saying a word about it. These are the simple facts in the case. We refer to the matter reluctantly and only to correct misapprehensions that have existed since the Talladega Convention, in the minds of some brethren, on the subject. We believe there will be no necessity to refer to it again.

We suppose this matter has been talked of because some brethren have thought that the ALABAMA BAPTIST has been to us a source of large revenue. This is a mistake. We have devoted to it seven years of incessant labor and seven thousand dollars. This, however, is all our fault. Nobody is to blame for it but ourselves, and nobody has lost anything by it but ourselves. We chose to pursue a liberal policy in the conduct of the enterprise. We had a right to do so, as we footed the bills. We could have spent much less money on the paper than we have spent; we could have made some money out of it; but we should not have made so good a paper, we should not have done so much good with it, we should not have blessed so many humble but Christian homes by its visits. And after all we are not so sure that we have lost anything by this service. We are no poorer in this world's goods, and we do not believe that we will be poorer on this account a hundred years hence. We have not made any money out of the Baptists of Alabama, as some of them have thought, but we have done our whole duty toward them, we have done our best for them, and by the grace of God we expect to continue to serve them.

Those who were at the Convention at Tuscaloosa will understand why this article has been written. The fact was developed at that meeting that certain brethren were expected to start a new Baptist paper in Alabama. This, in our opinion, would be a calamity to our cause in the State. In order to prevent it, we proffered, if the Convention should be willing, to dispose of the ALABAMA BAPTIST to these brethren at something less than the actual value of its property and to give them its subscription list and good will. Some of them expressed astonishment when we offered to sell the paper and its outfit for four thousand dollars, whereas it had been made a free gift to us by the Convention, together with seven hundred and thirty dollars in cash. The difference is that when it was given to us it had nothing but its subscription list and its debts to its subscribers. Its indebtedness to subscribers was about two thousand dollars, and therefore, even if it had had seven hundred and thirty dollars, it would have been nearly thirteen hundred dollars in debt. Now it has something of value—a fine outfit, a much larger subscription list than it had when we received it, and a firm hold upon the affections and the confidence of the denomination.

We have no personal or selfish ends to serve in the publication of this paper. We took charge of it with great reluctance at the earnest solicitation of the committee of the Convention. We have never wanted it and do not want it now. Asking nothing for the labor we have bestowed upon it or the sacrifices we have made for it, we would gladly relinquish it to any one approved by the denomination at large, who would agree to relieve us from all further responsibility for its conduct, and obligate himself to publish it in the interest of the Baptists of Alabama. We said as much on the floor of the recent Convention at Tuscaloosa. We were sincere in what we said. We believe the denomination was sincere when it asked us to take charge of its paper, and we believe it was equally sincere when at the Convention just held in Tuscaloosa it adopted the following resolutions:

"Whereas, Rev. Jno. L. West has been connected with the ALABAMA BAPTIST for the last seven years as editor and publisher, and

"Whereas, This Convention recognizes in Bro. West a man of deep piety and ability, and a man who has sacrificed a good deal of money and labor to make the paper a success; therefore be it

"Resolved, 1st. That it is the sense of this body that Bro. West be requested to continue to publish the ALABAMA BAPTIST.

"Resolved, 2nd. That the pastors and others be requested to do all in their power to circulate the ALABAMA BAPTIST among the members of their respective churches.

"Resolved, 3rd. That a vote of thanks of this Convention be extended to Bro. West for his strict adherence to duty in the past, and as a guarantee of our assistance in the future.

In what we have said in this article we do not wish to be understood as intimating that the paper had not been wisely managed before we took charge of it. It owes its existence to the liberality of Dr. W. W. Wilkerson, of Marion, who advanced the money to start it, and to his prudent management during its early years it owes its life in large measure to-day. Few men could have accomplished what he did, or would have been willing to undertake it through the purely unselfish desire to benefit the denomination. On this and other accounts, we owe him a debt of gratitude which we should not be slow to recognize.

SHORTER COURSE.—An advertisement of this excellent institution for girls and young ladies appears in another column. We take great pleasure in directing the attention of our readers to it, and in bespeaking for the Shorter a liberal patronage from Alabama. Dr. Gwaltney, the accomplished President, is known and loved among us as a former President of one of our own cherished institutions, and we doubt not that he has many friends in Alabama who will be glad to place their daughters under his care.

## THE OLD THEOLOGY RE-STATEMENT.

We are pleased to note that Dr. H. H. Tucker's new book, "The Old Theology Restated," will appear about the first of September. Dr. Tucker is a prince among Southern Baptists. We copy the following notice from the *National Baptist*. The book will be welcomed by thousands of orthodox Baptists who, as the *National Baptist* says, "want no theology newer than that of the New Testament, but would like the Old Theology restated with all the living and abiding interest with which the writers of the New Testament clothed it."

The American Baptist Publication Society has in press and will shortly issue a work by H. H. Tucker, D. D., of Atlanta, Ga., called "The Old Theology Restated." It consists of twenty-five sermons discussing various fundamental doctrinal subjects in a specially graphic manner. The aim of the author has been, not merely to convince the intellect and satisfy the judgment of the reader, but also, and especially, to stir the heart, and hence to influence the life. There is no dry disquisition by equally dry processes; not that the work lacks in the discussion of grand fundamental truths; but discussion comes, not as if dug out of the logical quarries of dialecticians, but as come streams flowing fresh and sparkling from the River of Life. It will be welcomed and studied by many who want no theology newer than that of the New Testament, but would like the Old Theology restated with all the living and abiding interest with which the writers of the New Testament clothed it. The work will make a handsome volume of about 450 pp., 12mo.

On our fourth page to-day will be found a striking and instructive illustration of the comparative worth of the various kinds of baking powders now in the market.

## FIELD NOTES.

A competent male teacher can secure a good situation at Nanafalia, Ala. See advertisement in this paper.

Rev. J. W. Orme, of Montgomery county, has sent us quite a number of subscribers of late. He says he is not done trying by any means yet.

"I shall consider myself a life agent for the ALABAMA BAPTIST and govern myself accordingly. If my people prosper, I can get one hundred subscribers this summer and fall."—C. A. Burns, Bangor.

"I am doing all I can for our grand old paper. My field is in Washington county, where Baptists are in the minority, but we are rapidly gaining ground. Churches are being built and the people are being thoroughly indoctrinated."—R. M. Hunter, St. Stephens.

"Money was short for minutes at the last session of the Montgomery Association. It is hoped that the churches will bear this in mind. It would be a source of great satisfaction to all interested if the churches would give an account of all their financial work in detail."—A. Member.

Bro. Baber came into our office on his way to the Convention, and after calling our attention to some new things that he had on, informed us that Shiloh church, and the Ladies' Society of his home church, at Collinville, had put money in his purse to defray the expenses of the trip. Some preachers are born to good luck, as well as other people.

Dr. R. A. Petty, of Hayes' Store, Madison county, sends us the names of four subscribers, and says: "I hope to be able to send you other names. I wish every family in our neighborhood, and especially all the Baptists, would take and read the ALABAMA BAPTIST. I know of no investment that I think would bring better returns."

The Religious Herald has the following to say about the new pastor of our church at Marion. We congratulate the Marion church, and we congratulate Bro. Davidson. He will receive a cordial welcome to Alabama.

"Rev. A. C. Davidson, of Indiana, has accepted the pastorate of the Baptist church at Marion, Ala. Bro. Davidson is a native of Missouri, an alumnus of Georgetown College, Ky., thirty-eight years of age, a strong preacher, and a man of pure social and practical qualities. He will enter upon his work in October. Marion is one of the most agreeable pastorate in the South, and we rejoice that the church and its new pastor have done so well for themselves and for each other."

Who May Constitute a Church. "Will you please inform me where the Baptists get the idea that it takes two or more ministers to constitute or organize a church? Is it recommended in the apostolic writings, or is it only Baptist usage?"—W. N. Hucksbee.

I do not think the Baptists generally insist on a plurality of elders to do the work referred to, but merely regard it safe and expedient as the rule, when they can be had. This, also, when descons and elders are to be ordained. And I think this opinion exactly right. I will refer to some

passages of Scripture on which I base this view: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."—2 Tim. 2:2. "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee."—Tit. 1:5-9. Then follow the qualifications for the office of an elder, very fully put down, which he was to require. "That thou shouldst set in order the things that are wanting," any of them, of course, in accordance with Apostolic instructions, then unwritten, now written. These "things" might include the ordination of deacons, on occasion, and the constitution of churches, by determining the third thing requisite to a fully organized church, the fitness of the membership. (Every church its own pastor and deacons, as well as membership, is the model toward which we ought to work.) The business of an "overseer," whether temporary or permanent, is to see that things be done according to the instructions of the master or proprietor. He may establish a plantation or plant a vineyard, or supervise it after this is done by himself or others.

Paul and Barnabas founded the churches, at first, in Asia Minor, a common evangelist being associated with an apostle, as the "elders and brethren," with Apostles in the council at Jerusalem. Barnabas and Mark, separated themselves from Paul and Silas, in the second missionary expedition sent out from Antioch. Two and two, they labored, and founded churches. But, as we have seen, this was not always so, not so in the work of Timothy and Titus at all times.

E. B. T.

To the Pastors of the Baptist Churches of Alabama.

Dear Brethren: This appeal is made to you in behalf of the Baptist church at Cullman, Ala. At this place (Cullman) we have a population of between 1,000 and 1,500. We have a furniture factory, a bucket factory, a wire factory, nine dry goods stores, eleven drinking saloons, one drug store, two billiard saloons, one ten-pin alley, five hotels, a large Catholic church and a large Lutheran church. Each of these churches is furnished with every necessary convenience. In this town there are forty American families. We have a Baptist church consisting of twenty-five members, ten of whom live in town, five out of the county, the other ten live from two to six miles from town. We have a house of worship weather-boarded but not finished, and unfit to worship in in cold weather. We are in debt for part of what is done. We now have a good Sabbath-school, which, if we do not finish our house and make it comfortable, will have to suspend during cold weather. Dear brethren, I need not tell you how important it is that a good, strong Baptist church be built at this place. The brethren of the church have subscribed all they think they are able to. The members are poor, brethren, and we want help—we need help. We ask you to read this communication to your several churches, and tell the members that some of the Lord's poor up here in this growing little city of Cullman, need some help to finish their house of worship, and to remember that "He that hath pity upon the poor, lendeth unto the Lord." Tell them that if they are willing to trust the Lord, as a debtor, to give us a little, and we pray that God may open the hearts of his more favored children to help us. It will take \$150 besides what we have made up to pay out and finish our house. May the Lord prosper this effort to get some help, is the prayer of the Baptist church at Cullman.

P. M. MUSGROVE.  
Cullman, Ala.  
P. S. Send what you collect to me at this place.

For the Alabama Baptist.  
Correction.

Dear Baptist: In your report of the conventional proceedings, you represent me as saying in my opinion on temperance, that I now "believe in mixing religion and politics." I said: I once did not believe in the combination of temperance with politics, but I now believe in its promotion (temperance) by any method and by all methods, domestic, social, religious or political. A desire to promote temperance by memorial, or voting at the ballot-box, is quite different from "mixing religion and politics."

Again, as a reason for this position is assigned by your reporter, "domestic trouble." I only said, "Most any person would become a prohibitionist who had grown daughters to be allied to men in solemn matrimony, either to be blessed by fidelity to the plighted faith, or made miserable by cruelty, unkindness and general unfaithfulness resulting from drunkenness." There has never yet been any "domestic trouble," and I am laboring to prevent it. I suppose this was accidental. Fraternally,

B. H. CRUMPTON.  
Love is an alchemist, that can transmute poisons into food.—Cotton.

For the Alabama Baptist.

## The Scarcity of Preachers—Rejoinder.

"Odin," in the ALABAMA BAPTIST of June 26th, like many another before him, mistakes the value of statistics. In argument they are often more cumbersome and confusing than conclusive. In the present case "Odin" gives the number of Baptist churches in this State as about 1,284, and the number of ordained preachers at about 850; while the statistical table in the minutes of the Southern Baptist Convention gives us 1,244 churches and 669 ministers, without stating whether or not licentiates are included. The reader will at once see that statistics may vary very much, and also that we have here an important difference between "Odin's" authority and the Secretary of the Southern Baptist Convention, particularly as to the number of preachers, and the difference tends to weaken "Odin's" argument. But suppose we admit his figures to be correct, the fact disclosed by them does not meet the case in hand. I have seen a mother at the breakfast table very sweetly and very earnestly persuading her little boy that he had, "such a nice piece of good corn-bread, with egg in it, too," which was very true, but it did not meet the requirements of the situation, because the little fellow wanted biscuit, which he knew had been cooked, and if he could not get that he would go hungry. So "Odin" may, by his figures and arguments, prove very clearly to the Baptist churches of Alabama that they have plenty of good corn-bread, even with egg in it, among the unemployed preachers of the State; but the fact is many of those churches have taken it into their heads that they want biscuit, and so far they have shown a disposition to go hungry if they fail to get what they want. And now if "Odin" knows any way to make them take one kind while they think there's a chance for the other that they want, he is just the man we have long looked for; he is the man to be put at the head of the Baptist hosts of Alabama. Head the column, Bro. Odin!

Bear in mind, I do not say that all of our churches are doing right in this matter. Some of them are not; but they are acting as they choose to act, and how can we help it? And yet some of them may be doing right. A pastor of a church who is decidedly the wrong man for the place is a serious injury—worse than none at all. I knew a church at an important point to be manipulated into calling as pastor a preacher whom they felt to be the wrong man, and now that a dozen years have elapsed, the effects of that mistake are still visible, notwithstanding the efforts of the best church doctors. Similar cases would not be hard to find.

Again, "Odin's" line of argument assumes that most or all the unemployed preachers would accept a call made upon them, provided they were assured of \$500, \$700 or \$800; but this is assuming too much. Many of those brethren are settled on their farms; they are convenient to kin-folk; and besides, they do not wish to devote all their time to the ministry. If they move at all, they will go to Texas; and so they cannot be counted among the available pastors of the State, except to a very limited extent.

Here I am reminded of the evidence furnished by a few sentences in "Odin's" last article, that he is in a great strain to establish his point that we already have too many preachers for the number of churches. He says the statistics show more churches than really exist. Now, why may we not, with great truth and propriety, say that those same tables also report more preachers than really exist? If more as to churches, why not as to preachers? If, as "Odin" says, a great many of the churches reported have been dead for many years, why may it not also be true that many of the preachers who are counted have been dead, or retired, or removed for a length of time? Be careful, Bro. "Odin," your zeal may lead you to invalidate the testimony of your own witness.

But the ALABAMA BAPTIST could not afford me space to notice in detail "Odin's" inferences and suppositions. Nor is it necessary. The reader will see for himself, as well as I could tell him, what reply should be made to much that is said by our brother in his last article. I wish, however, to say a few words in response to the following utterances:

"Many of our best young men go to the Seminary, and when they finish their studies there, they try to come back, but no place can be found for them. Four or five of them made an effort to get work in this State a few weeks ago, and only one of them succeeded. He, I am informed, is now preaching on a salary of forty dollars per month."

Yes, it is true that many of our young men who go to the Seminary do not come back. How many of them "try," or in what way do they "try to come back"? I do not know. But this I know, that some of our Seminary men have returned, and several of them are now at work in the State and are satisfied, so far as I

have heard. And this I know, further, that all of them could find plenty of work with churches and communities that would be glad to have them, if they are willing to do as the rest of us who have not been to the Seminary—go to work wherever there is a door opened to them at the best salary they can get, whether large or small, earning a little money at school teaching, or farming, or something else, until the time comes when they have developed a field, or one already developed is offered, with a sufficient salary. "Odin" and his statistics to the contrary, I maintain that there is ample room and plenty of need in Alabama for quite a number of young preachers who are willing and able to begin at the ground and climb upward. I speak from observation and from the testimony of those who have had even better opportunity of knowing than I have had. Whether it ought to be true, in view of the fact that we already have a number of unemployed preachers, is not the question to be disposed of. Neither is it worth while for us to consider how we shall bring those unemployed preachers and the pastorless churches and destitute regions together. That is a matter which the preachers and churches and scattered people alone can settle; indeed, they have already decided that they will not come together, except to a very limited extent. Then, what can we, as a denomination, do about this matter?

"Odin" says four or five of our young men asked for work, and only one obtained it. Why the others were not employed, he does not tell us, and I do not know. Perhaps the churches, or the State Mission Board, did not think them worth as much as they demanded; perhaps the young men were not willing to do the work that was offered them; perhaps churches did not care to employ them only till the end of their vacation; perhaps the churches or the State Mission Board felt that at this dull season, when money is so scarce, they ought not to employ a preacher to work for cash, when they did not have the cash to pay him; perhaps—well, no matter; but we can think of a half dozen reasonable suppositions without drawing the unfavorable conclusion against the churches which "Odin" so pointedly draws. Anyhow, one of the young preachers was put to work, and that showed some disposition to give them employment. Bro. "Odin" says he was employed at forty dollars per month, and says in such a way as to give good reason to think that he mentioned the amount because it was so small. At any rate, the young preacher has no reason to complain. There are many older and more experienced, and to that extent more useful preachers in the State, now actively at work in the ministry, who would feel that they were doing passing well if they received forty dollars per month. They work at home until Friday noon, or night, and preach every Saturday and Sunday for much less than \$480 a year. I do not say this ought to be true, but it is true, and will continue to be so until the churches become richer in goods and in grace. But the Gospel must be preached unto the people, and it appears to me that the young men from the Seminary, or from anywhere else, (who are generally practically without encumbrance), ought to be willing to bear as much of the burdens as the older men who have families. I believe in an ample support for the pastor; a great deal of hard work on a small salary would have converted me to that doctrine if I had ever been skeptical; and I know that some churches are shamefully at fault in the matter of pastoral support, but yet I have no sympathy with the idea that appears to pervade both of "Odin's" articles—that a field that does not pay from \$500 to \$800 ought not to be regarded as wanting a preacher. A number of preachers are so situated that if they had the will to do it, they could enter the poor fields of our Zion, live on the small pay, and in a year or two bring them up to a good support.

But this article and this discussion must have an end, and for the present, at least, I make up my final point. If we admit "Odin's" assertion that no other preachers are now needed in the State, (but which, I think, has been refuted), the fact presents itself that preachers die, retire from service, and move away; and, also, that the number of churches is increasing. Then, what are we to do for a future supply of ministers whom the churches and people of the future will be willing to hear? Every year the schools and colleges of the State are adding to our congregations young men and young women whose tastes and education make it unpleasant to them to hear even the Gospel presented in awkward speech. Whether this ought to be true is not the question; the fact exists, and it is growing larger. Then, what is our duty? Clearly it is to supply ministers with at least a fair English education to preach to people of like or better education. And the preachers must be given at least a start in theology, too, because in these days people are becoming critics in theology as well as in grammar and logic. But how shall we supply the preachers

that will be needed—are needed now? "Odin" says that many of our best young men who go to the Seminary try to come back, but no place is found for them. It is true that many of them do not return. Then, what shall we do? Why, it is also true that a large proportion of those who are educated at Howard College remain in the State, some for several years, and some till the end of life. And some of us—many of us, I may say—propose to make that college a still more efficient helper by establishing there a chair of theology, where young preachers can be very well prepared as to the educational part of their work, without going to the Seminary, never to come back. But that is just the thing to which "Odin" objects, and which called out all his statistics, suppositions and misinformation! Yes, the object of what he has written is to prove that we ought not to try to do anything more in the way of educating young preachers at Howard College, at least so far as the Theological Professorship is concerned, than we are doing now. Feeling assured that he was in error as to his facts, mis-leading in his statistics, and incorrect in his inferences, and therefore wrong in his conclusion, I have taken issue with him. The reader will read and think for himself and act for himself. But, brethren and friends, let us lay aside our prejudices and preconceived opinions, and do our best to educate our own preachers within our own State, so that when they have finished their studies they will be already within our gates, where, in the future as in the past, many of them will remain, some till gray hairs, and some till glory.

E. F. BABER.  
Collinsville, Lowndes Co.

District Meeting.

A district meeting of the South Bethel Association met with Newhope Baptist church, Choctaw Corner, on Saturday, June 28th, at 11 o'clock a. m. Preaching by Bro. A. J. Hearn.

Rev. C. J. Miles was chosen as moderator, and W. S. Henderson was elected clerk.

The following churches were represented: Deep Creek, Newhope, Horeb, Forest Springs, Grove Hill, Salem, New Prospect, Mount Vernon, Bassett's Creek, Elam.

The subject, Is a permanent pastorate conducive to the prosperity of the churches? If so, how can it best be promoted? was discussed by W. H. DeWitt, J. H. Fendley and A. J. Hearn, showing a necessity for a permanent pastoral work.

The committee on nominations recommended as suitable questions to be discussed at the next meeting of this body:

1. Should a church be held accountable for a member dismissed by letter before uniting with another church? Brethren selected for the discussion: J. R. Cowan and T. W. Davis.

2. Are the pastors of the present day accountable to God for the barrenness in the churches caused by a neglect of pastoral work? To be discussed by Brethren J. W. Armistead and T. J. Bettis.

The committee also recommended that the next meeting of this body be held with Forest Springs church, on the 5th Sabbath and Saturday before in August.

11 o'clock Saturday, introductory sermon by Bro. J. W. Dickinson. 11 o'clock Sabbath, missionary sermon by Bro. J. H. Fendley.

The subject, The necessity of a wholesome church discipline, was discussed by Brethren W. H. DeWitt and A. J. Hearn, who in a brief and pointed discussion, set forth the fact that a rigid discipline is necessary in every house, and that its enforcement is absolutely necessary in order to accomplish good. Bro. W. H. DeWitt then preached an able sermon, the meeting adjourned to meet with Forest Springs church, the 5th Sabbath and Saturday before in August.

W. L. HENDERSON, Clerk.  
Choctaw Corner, July 1.

Ordination.

Bro. West, Bro. Thos. J. Embrey was ordained deacon in Macedonia church on the 11th inst. Elders: A. Camp, H. R. Moore and myself acting presbytery. The exercises were orderly. I preached the ordination sermon, by brethren Camp and Moore's choice. The deacon's relationship to the preacher, and their joint relationship to the church, was the theme of my sermon. In every respect there is quite a striking similarity in the relationship of the deacon to the preacher to that of the wife to the husband, etc. Bro. Camp examined the candidate through the appointed spokesman of the church, Deacon G. F. Weaver, as to his character and qualifications; I questioned him on his belief as to doctrine and practice, and offered the ordination prayer; Bro. Moore delivered the charge, which was simply handing the candidate the New Testament with a solemn injunction to obey its teachings. The right hand of fellowship was extended, which closed the ordination exercises.

S. M. ADAMSON.  
Level Roads, July 16th.

## Simcoe, Ala.

Ed. Ala. Baptist: The name Simcoe is given to a post office just established, seven miles east of Cullman, on the main Cullman and Warrenton road, at the junction of the Summit and Cullman road with the former. A village is contemplated at this place, and the prospects are good that in a very short time there will be a prosperous and happy little town here. The founder, Abraham Austin, is a Baptist minister of energy and ability. He recently bought of the S. & N. R. Co., nearly one mile square of the lands including this place. It is a very beautiful landscape. The entire tract is nearly level, overspread with excellent grass and vines, making this and surrounding country one of the best localities for grazing in North Alabama.

On the 2nd Sabbath in June, the citizens of the vicinity having prepared a place for worship in the grove, a large audience assembled and worshipped by singing. At 11 o'clock Dr. R. M. Musgrove preached an earnest and interesting sermon. Rev. A. Austin followed in an appeal to the young ladies and gentlemen to refrain from evil while in youth. He urged his exhortation with much force, and effect upon the entire audience. A sumptuous dinner was served on the ground, prepared by the ladies of the neighborhood. After this singing was resumed, and the forest echoes with the sweet songs of Zion. All who were present felt that the day had been well spent.

STONEWALL.

LITERARY NOTICES.

We have received a beautiful picture of the Southern Exposition, which opens at Louisville, Ky., Aug. 16th, and continues until Oct. 25th. The view is of the main building, which is one of the largest Exposition buildings ever erected. It covers thirteen acres of ground, and will be lighted throughout by five thousand electric lights.

KITTY KENT'S TROUBLES. By Julia A. Eastman. Illustrated. Boston: D. Lothrop & Co. Price 25 cents.

The publishers have shown rare judgment in putting this excellent story into their new and popular Young Folks' Library. Miss Eastman, it will be remembered, took the prize of one thousand dollars offered several years ago by this house, for the best Sunday-school story, and the present book is in every particular its equal. The heroine is the daughter of a clergyman, "a girl who was neither all good nor all bad, but partly one and partly the other," and the narrative of her trials and experiences is intended as a guide and a help to other girls who have those of the same kind to contend with, and to impress upon them the lesson that "the only road to happiness lies through the land of goodness."

HIMSELF AGAIN. By J. C. Goldsmith. A vein of spontaneous and restless good-humor pervades the book, but it is always self-governed and never discordant or offensive. The characters, some of them, would have done credit to Dickens himself. From the smugglers in New York Harbor, and Peter McGinnis and his wife in their grog shop in New Jersey, to old Seeren with his bubbling wit and philosophy of yellow, and Bob Manning the eminent lawyer, and Kate one of the most pathetic characters in fiction, and Henry Wilmore, the young minister who is the hero of the tale, there is not a character but is drawn with skill from a keen and wide knowledge of human nature. Published in Funk & Wagnalls (10 and 12 Dey Street, N. Y.) Standard Library. Paper 25 cents.

THE REPORTING STYLE OF SHORT-HAND. A new Stenographic Text-Book. By Eldon Moran, of the State University of Iowa School of Short-Hand, Iowa City. Address the author, Iowa City. 190pp. \$1.50.

The progress of every new science is impeded by the necessity of learning its principles from crude and unmethodic instruction books. Short-hand has had to contend with this disadvantage. But the system and method of teaching are being constantly improved, and a concise and logically arranged instruction book cannot but be welcome by the public. The present work is a complete and systematic treatise on stenography and the reporting business, and the great demand now existing for instruction will doubtless secure for it a wide sale.

A Prominent Farmer Writes: ROBERT STAYTON, JR., of Co. G, 2d Regt. U. S. Cavalry, writes: "I was recommended by Rev. C. D. Baber, used Dr. Mosley's Lemon Elixir for indigestion, debility and nervous prostration, having been a great sufferer for years and tried all known remedies for relief. I was cured by the use of Dr. Mosley's Lemon Elixir. I feel a new man, my strength and energy so that I can attend to my farm with all ease and confidence. I can refer any one to me. Your friend, W. M. B. EVERTSON."

A Christian Editor's Opinion. Mr. G. R. Lynch, publisher of the Alabama Christian Advocate, at Birmingham, writes: "I read all over the States, and my friends say they find your Lemon Elixir a most excellent medicine. My book-keeper and my own family both use it in place of calomel, pills, etc."

Twenty-Five Years a Critic of Georgia and the past seven years I have suffered continually from indigestion and broodiness of a most severe type. I was treated by two prominent physicians and all failed. I got no relief and continued to grow more unwell. I commenced the use of Dr. Mosley's Lemon Elixir. One dozen bottles had made a final cure of both diseases. J. R. HILL.

No 12 Connally St., Atlanta, Ga., writes: "Our most prominent citizens keep Lemon Elixir constantly on hand for medicinal purposes. Dr. Mosley's Lemon Elixir, prepared at his drug store, 114 Whitehall street, Atlanta, Ga. It cures all biliousness, indigestion, headache, neuralgia, kidney disease, fever, chills, irregularities of the bowels, and all diseases of the liver, stomach, nervous system by regulating the Liver, Stomach, Bowels, Kidneys and Bladder. Fifty cents each bottle. Sold by druggists generally, and for sale by all leading druggists, Selma, Ala."







If Mrs. Charles had remembered that it was midsummer's eve, she doubtless would not have sat out on the veranda, with the shadow of the fragrant blossoming honeysuckle falling over her in the clear white moonlight. But it had been a most busy tiresome day to the mistress of the cozy vine-draped little house; so busy that Mrs. Charles, who had grown out of the habit of any personal adornment for morning, thought she had not time to comb her hair or replace her soiled wrapper for afternoon, saying to herself, "what matter did it make? it wasn't likely any one would be in."

But when the bell rang, and she found at the door an old friend she had not seen for years, she was so painfully embarrassed by the feeling that he was mentally contrasting the woman before him—with her flushed face, rough hair, faded, untidy calico—with the pretty, trim, faultlessly neat girl she had been, that she could not appear her natural self.

A mortification and vexation ensued that caused her to scold Maggie, shake little Fred for some childish mischief, and forget the soda in the cream biscuit she was making for tea.

Then, after the children had forgotten their troubles in sleep, and the chickens had feasted on the biscuit, and Mr. Charles had gone out for an hour, Mrs. Charles, forgetting as I have said, that it was midsummer's night, sat under the honeysuckle shadows and shed a few tears, and wondered if ever anybody had as hard a time as she, and thought how delightful it would be to have nothing to do but to sit in the parlor and dress in silk all the time. And as she sat there, suddenly, from behind a cluster of blossoms, a little fairy tripped forth. A genuine housewife fairy it seemed, for she carried the most wonderful tiny work-bag, while at her waist hung scissors and needles. Swinging herself on a stem directly in front of Mrs. Charles, she said:

"And so you have been crying because you were so ashamed this afternoon to be caught looking so, and you think that your husband isn't attentive as he used to be, now that you are growing old and fading; and he was even cruel enough the other day to tell you how young and pretty Fanny Mason looked, who, as he knows, is older than you." And Mrs. Charles could only gasp, "How could you know?"

"Oh! said the fairy, briskly, "I know a great deal; and I am sorry for you because you are at heart a kind and loving little woman; and so I am come to offer you a charm that I have here," tapping her mite of a work-bag as she spoke, "and if you will use it you will not be frightened almost to death every time you hear the door-bell ring. It will also make many suggestions to you, that if you heed will make you look younger and enable you to do your work in a very different spirit."

"And you will give it to me?" exclaimed Mrs. Charles, joyfully.

"Yes; but only on two conditions; one, that you will fasten it around your neck every morning; and the other, that you will always keep it clean and white."

Mrs. Charles, as may be readily believed, hastened to promise to comply faithfully with these conditions, whereupon the fairy drew from her bag a narrow strip of white linen, and was about to lay it in the outstretched fingers when a hand was laid on her shoulder and her husband's voice said:

"Why, Mary, you ought not to be sitting out here asleep in the night air!"

At the first word the fairy disappeared, magic band and all. "What made you come so soon?" Mrs. Charles exclaimed, vexed at the loss of the charm that had so nearly been hers.

"So soon!" her husband repeated in surprise, "It is ten o'clock; I thought you would complain that I had staid too late."

Mrs. Charles did not tell her husband of her fairy visitor; in fact, as she thought it over she had half inclined herself to think that it had all been a dream. Nevertheless, the next morning as she opened her upper drawer, a linen collar, with its resemblance to the linen strip she had seen in the fairy's hand, recalled the occurrence of the previous evening, and with a half laugh she took it out and fastened it around her throat, when it at once proved its magic nature by suggesting how badly the soiled and faded dress looked beside it.

There was a pretty new print wrapper hanging in the closet, that Mrs. Charles had thought too good for mornings and the morning work, but now she made the change, when she again the linen band (that must certainly have been charmed, though it looked no different from any ordinary collar), intimated that she brush her hair smoothly and arrange it in a coil of braids instead of the untidy knot she was wont to leave it in.

Simple changes, but so marked that when Mr. Charles came into breakfast he asked: "Where are you going, Mary?" A question that brought a blush to her cheek and a determination to her heart, that never again should a neat appearance for her own family be so unusual as to excite remark. Long habits of negligence are not easy to overcome, but Mrs. Charles persevered and found the extra trouble of fresh collars, smooth hair, and dresses neat and clean, however simple, more than compensated for, by an increased self-respect, and the approval that, though unspoken, she could read in her husband's eyes.

So when Mrs. Charles sees either young ladies or housekeepers falling into ways of personal negligence and allowing themselves to think that "anything is good enough for home,"

and at the same time covered with confusion if a stranger surprises them in their deshabille, she longs to tell them of her midsummer night's visitor, or vision, and of the magic that inheres in a strip of fresh white linen worn around the throat.—*Eliza Thomas in Christian Intelligencer.*

## Flowers for the Living.

All the journals have noticed the death of the wife of Robert J. Burdette, so well known as the spicy writer for the *Burlington Hawkeye*. She was an invalid for a great many years, and her husband cared for her most tenderly and lovingly, as a mother would a babe, giving her every possible comfort, and cheering her with his buoyant spirit and genial humor. Although confined to her bed much of the time, and for months unable to stand, and her husband's delight and inspiration, and their home life was beautiful with love and joy. She had many dear and devoted friends who loved her and who delighted to minister to her. Like all the sick, she was passionately fond of flowers, and her friends were constantly making her room fragrant with them.

A few days before her death she said to her husband, "I do not wish any flowers at my funeral, for then they could give me no pleasure. I have enjoyed them so much for many years and have had such comfort from them that I wish you would send them when I am gone, that I wish they would use the money they had intended to spend in that way in sending flowers to the living, and I want to impress it upon you, and all my friends, to remember the sick with flowers."

How beautiful, how unselfish, how thoughtful those words! Would it not be well for all of us to accept her suggestion to her family and friends, and send fewer dollars in flowers for those who have passed on to that land where they bloom perpetually, and give more to the sick and suffering ones as they linger on this side that beautiful country.

"Your voiceless lips, O flowers! are living preachers. Each cup a pulpit, every leaf a book. Supplying to my fancy names, our teachers from loneliness took."

Floral apostles! that in dewy splendor "Weep without weep, and blush without a crime, O, may I deeply learn, and ne'er surrender Your love sublime."

Not useless are ye, flowers! though made for pleasure; Blooming over field and wave, by day and night, From every source your sanction bids me treasure. Harmless delight.

Ephemeral sagers! what instructors hoary For such a world of thought could furnish Each fading calyx a memento mori, Yet fount of hope.

Were I in churches' solitudes remaining, Far from all voice of teachers and hymns, My soul would find in flowers of God's ordaining, Precepts, sermons, shrines."

Disappointed Hopes.

Dear girls: I am a middle-aged woman now, and commonplace. The fact has been lately forced upon me, and trust me, there can be no moments in a woman's life more humiliating, no disappointments more bitter.

My old school-mate, Laura P., has a voice that is admired and enjoyed by all who hear it; my girlhood's friend, Mary S., writes for Harper, and receives one hundred dollars for a single story; and little Lily M., so many years my junior, is such a charming, delightful conversationalist that her company is eagerly sought by the most intelligent and cultivated in our midst. While I—I am just plain Jane accomplished Mrs. H. The realization came suddenly, forced upon me by a remark from a stranger. I had played "Value Sentimental" for her, and when I finished she exclaimed, "Oh how beautifully you must have played once." It rushed over me as the tide over the drowning, "she is putting me in the past tense," and as if the surges were singing a dirge over me the thought continued, "the best of me does belong to the past. Youth, its possibilities, its untired strength, all belong to the past. I am but the grave of what might have been."

Yet I had been as full of hopes and dreams and plans as the brightest among you; and they had not fled. I still intended to make something of myself, be somebody, "above the common herd." Now, I found it was too late. I was already middle-aged and commonplace. I had frittered away the best years of my life.

If I could only keep you girls from the same rude awakening! If you would but each cultivate your talent—and even though it scarce be called a talent, if you would but devote the best that is in you to one thing, and by indomitable will and energy make yourself proficient in it, and a success at something. Trust me, there must be a recompense for the labor, in the satisfaction and gratification obtained, and as surely comes the disappointment to those who do not dream away the precious unreturning hours, days, years.

The end of man is an action, and not a thought, though it were the noblest.

The American Missionary Association has now 9 schools with 356 pupils, 13 churches with 271 members, 13 missionaries, and 37 teachers. The churches are Congregational, and the church and school go hand in hand. A careful survey of the necessities of these missions was made early in the year, and the estimate called for an appropriation of about \$30,000. Repairs and improvements in old buildings, and construction of new buildings, imperatively demanded for the efficient prosecution of the work, forbade a lower estimate.

There are a hundred things which you cannot do, and which you can do only when you are young. There are a thousand places which you might occupy all, but the fact remains that at the present moment you are only called to fill one place. Do the best thing; fill the one place. Do the best thing; fill the one place. Do the best thing; fill the one place.

So when Mrs. Charles sees either young ladies or housekeepers falling into ways of personal negligence and allowing themselves to think that "anything is good enough for home,"

## Words that Stain.

A small brush of camel's hair had been dipped into a fluid in which was some nitrate of silver, or "caustic," as it is sometimes called. The brush was wiped upon a white sheet. Pretty soon there appeared a black stain upon a white surface. It did not look very dark at first, but the action of the light seemed to deepen the color until it was an ugly spot that could not be washed out nor bleached out in a whole summer's sunshine.

A bright boy heard a vile word and an impure story. He thought them over. They became fixed in his memory, and left a stain which could not be washed out by all the waters of this great round earth.

Do not allow yourself to think of vile, "smutty" stories, or unclear words. There are persons who seem to take an evil delight in repeating such things. And those who willingly listen to them receive a stain upon their memory. To give ear to filthy talkers is to share their sin. Don't lend your ears to be filled and defiled with shameful words and vile stories.

In these days of evil speech and bad books, it is our duty to take care what we listen to and what we read. A bad story smirches and defiles the heart, pollutes the memory and inflames the fancy.

Shun these things as you would poisonous vipers. Draw back from hearing them as you would shrink from the "snake-bites" of the crocodiles seen in DeQuincy's opium dream. If, by chance, you have heard any obscene words or vile stories, drive them from your thoughts, as you would the black-winged bats from your face at night. Ask God to help you. Think of the true things he has said, and study the pure and beautiful things he has made.—*Selected.*

## Starting a Young Man.

It is related of a wealthy Philadelphia who has been dead many years that a young man came to him one day and asked for help to start in business.

"Do you drink?" inquired the millionaire.

"Occasionally."

"Stop it! stop it for a year, and then come and see me."

Then the young man broke off the habit at once, and at the end of a year again presented himself.

"Do you smoke?" asked the great man.

"Yes, now and then."

"Stop it! Stop it for a year and then come and see me."

The young man went away and cutting loose from the habit, and after carrying through another twelve months once more faced the philanthropist.

"Do you chew?"

"Yes."

"Stop it! Stop it for a year and then come and see me."

But the young man never called again. When some one asked why he didn't make one more effort, he replied:

"Didn't I know what he was driving at? He'd have told me that as I had stopped chewing, drinking and smoking, I must have saved enough money to start myself."—*Wall Street News.*

## Ask All that You Need.

I would therefore urge on the children of God that they make it a point in all things, and under all circumstances, to make known their wants and wishes unto God; always remembering that Jesus, their Head, has told them to do so. "Ask, and it shall be given unto you." The Lord knows that we are weak in faith, and he often withholds for a time that for which we ask, thus strengthening our faith by waiting on him. He will bring it to pass, because he never failed of all the promises he has made to his children. The Lord never wears of giving as men do, but he giveth liberally and upbraideth not. He never says, "What! are you back again asking for more? Nay, we cannot ask too often nor too much. He spared not his own Son, but delivered him up for us all."—*W. W. Campbell.*

A cheerful, happy home is the greatest safeguard against temptations for the young. Parents should spare no pains to make home a cheerful spot. There should be pictures to adorn the walls, flowers to cultivate the finer sensibilities, the choicest and most entertaining of books, and instructive newspapers and periodicals.

These things, no doubt, cost money, but not a tithe of the amount that one of the lesser vices even will cost. Vices which are sure to be acquired away from home, but so seldom there. Then there should be social pleasures—a gathering of young and old around the hearth-stone, a warm welcome of the neighbor who drops in to pass a pleasant hour. There should be music and books and reading.

The tastes of all should be consulted, until each member of the family looks forward to the hour of reunion around that hearth as the brightest one in twenty-four. Wherever there is found a pleasant, cheerful, neat, attractive, inexpensive home, there you may be sure to find the abode of the domestic virtues; there will not be dissipated husbands, no discontented or discouraged wives, no "fast" sons nor frivolous daughters!—*Journal and Messenger.*

The Toronto Methodist Conference adopted a resolution to memorialize the governor in council to preside at the next general election for taking the votes of electors on the question of prohibition, and also to memorialize the General Conference to enact a law ordering the use of unfornemented wine in the sacrament of the Lord's Supper. A report of the Committee on Sabbath Observance was adopted, which protests against the running of trains, ferries, street cars or printing presses on Sunday, and the face of Sunday funerals with parades, and in fact, all Sunday parades and marches. The Salvation Army parades were also denounced as an intolerable nuisance.

## COMPARATIVE WORTH OF BAKING POWDERS.

ROYAL (Absolutely Pure)	100
GRANT'S (Alum Powder)	80
HUNFORD'S, when fresh	70
HUNFORD'S, when fresh	60
REDHEAD'S	50
CHAMBERLAIN'S (Alum Powder)	40
AMAZON (Alum Powder)	30
CLEVELAND'S (Alum Powder)	20
PIONEER (Alum Powder)	10
CELESTINE	5
DR. PRICES	4
SNOW FLAKE (Alum Powder)	3
LEWIS	2
PEARL (Alum Powder)	1
HECKER'S	0.5
GILLET'S	0.4
ANDREWS & CO. (Alum Powder)	0.3
BULK (Alum Powder)	0.2
HUNFORD'S, when not fresh	0.1

## REPORTS OF GOVERNMENT CHEMISTS.

As to Purity and Wholesomeness of the Royal Baking Powder.

"I have tested a quantity of Royal Baking Powder, which I purchased in the open market, and find it composed of pure and wholesome ingredients. It is a cream of tartar and soda powder, and does not contain either alum or phosphate of soda, or any other substance."

"It is a safe article that the Royal Baking Powder is absolutely pure."

"I have examined a package of Royal Baking Powder, purchased by myself in the market. It is entirely free from alum, tartar, or any other injurious substance."

"I have analyzed a package of Royal Baking Powder. The materials of which it is composed are pure and wholesome."

The Royal Baking Powder received the highest award over all competitors at the Vienna World's Exposition, 1873; at the Centennial, Philadelphia, 1876; at the American Institute, New York, and at the State Fair throughout the country.

No other article of human food has ever received such high, emphatic, and universal endorsement from eminent chemists, physicians, scientists, and Boards of Health all over the world.

NOTE.—The above diagram illustrates the comparative worth of various Baking Powders, as shown by chemical analysis and experiments made by Prof. Schoder. A point on each of the powder was taken, the total leavening power or volume in each was calculated, the result being as indicated. This practical test for worth by Prof. Schoder only proves what every observant consumer of the Royal Baking Powder knows by practical experience, that while it costs a few cents per pound more than ordinary kinds, it is far more economical, and, besides, affords the advantage of better work. A single trial of the Royal Baking Powder will convince any fair minded person of these facts.

"While the diagram shows some of the alum powders to be of a higher degree of strength than others, it does not show that they are to be taken as indicating that they have any value. All alum powders, no matter how high their strength, are to be avoided as dangerous."

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